TL-1903

TL 726

The indonesians say the war is over, still yesterday we could hear the shooting was going on. What about the war? What is the situation right now?

Only in the east of East Timor, in three districts - Baucau, Viqueque and Los Palos - is the war still contining. There are more or less 4-500 Fretilin in the forest. I know, from information that I have got from some persons who where arrested by the indonesians, that Fretilin is organized in three . There are five units, each unit has two companies. One company have about 100 men. They are spread to Los Palos, Viqueque and near the mountain Rabelao. The indonesian troops goes to the forest where they attack them. In Viqueque there are now about 3-4 batallions of Indonesian troops. One batallion has about 800 soldiers.

There is one batallion whose name is Ziphur, they are now building some homes for the people in the villages of Retau and Prikari. They are building some rural houses for homelesspeople, simple houses.

There is also a group of timorese, an organisation of timorese troops, whose name is Team Makitit, commanded by a timorese whose name is Makitit. Lafargue. They help the indonesian troops to do the mobilisation of the war against Fretilin in Viqueque.

The indonesian troops that are stationed here, are they here permanently?

No, no. They stay here 4-5 months, then they are exchanged.for another batallion. Kodim is another batallion, they stay here for more or less three years. They are "organic personell troops" who work alongside the civilians.

We have also seen soldiers with berets, red berets and blue berets. What kind of troops are they?

The red berets are the paratroopers, the chock-troops. They are the first to know where the Fretilin are. If there are Fretilin s somewhere, they contact the command of the batallion and they...

What tactics do the Indonesian military use? How do they attack Fretilin?

First they send troops to the mountains to look for Fretilin; if there are many Fretilins and they don't think they can win the fight, they contact the central command who will help them by sending aircrafts.
The airforce command is now in Baucau.

Do you know anything about the other side, Fretilin? What equipment and weapons do they have, and where do they get it?

The equipment they have now, they have got from the Indonesian troops. When they fight, they kill Indonesians and take the arms. I know that they have taken many many arms from the Indonesian troops.

There are also some troops or military personell called Hansip. What is the role of Hansip?

The Hansip are timorese troops that help the Indonesian troops to fight against Fretilin. Specially they help the Kodim - they are directed by the commander of Kodim. If there are some problems caused by Fretilin, the the command of Kodim will send the Hansips to help the Indonesian troops to fight against Fretilin when they come in to the villages.

We saw troops in Baucau, that had licht green uniforms, not as fine uniforms as the Indonesians. They must have been timorese, they looked timorese. And they had old rifles, not automatics, they looked old-fashioned, not these machineguns. Is this the Hansip?

Yes, they...
... but it's not an indonesian troop. They also get good arms, but simpler arms. They don't get automatic arms only the simple arms.

/.

Why? Do they not trust them?

I think they are afraid of them. They can give these arms to the Fretilin or fight against the Indonesian troops.

Do you know what the boys in the Hansip think? Why do they support the Indonesians, why do they join Hansip?

Some of them do because they have no work. They must work as troops to get something for their living. They are not employed so they must try to get some work. Others are APODETI- members...

We have heard that there were Hansip-troops that left the Indonesians and went to the mountains and joined Fretilin.

Yes. It happened in 1983.
We just spoke to the head of the primary school at that time. The husband of the head of the school has just been here. He went to the forest together with these Hansips in 1983.

Are the Indonesians attacking civilians?

They attack both civilians and troop(Fretilin). If they know that...
...inthe forest and Fretilin, they attack them.

Do you know what operations that are going on right now?

I don't know.

Any examples of attacks on civilians, or civilians that have been killed by the Indonesians?

Two months ago the Indonesian troops, with the help of Team Makitit, attacked Bibiliao, and they killed some civilian Fretilins and they arrested some Fretilin troops. Bibiliao is a village between Lacluta and Viqueque.

How many were killed in this incident?

I don't know.

Do you know how many Indonesians that has been killed by the Fretilin?

I don't know the number but they have killed many Indonesian troops.
In May last year alone they killed twelve (12) Hansip that went from Baucau to Dili. They attacked them between Manatuto and Laleia.(The Hansips) went by truck and there were two or three Fretilins in the middle of the road who attacked them and killed all of them. This was around May 17.

Is this the last incident you know about?

Yes.

What do the Indonesians say about the war? To us they say "there is no war". What do they tell you? People know, and you know....

They say that Fretilin don't want to fight against them. Fretilin is the....

So, they told me that I must be careful,(beware of) Fretilin, because they know That Fretilin now is around in Viqueque. They command the people to make a big circle a Moralla in Portuguese, around the village to defend the civil population from the attacks of Fretilin that can happen(unexpectedly).

Do they have guards around ...?

Around Viqueque.
If you see over there, over this hill, there is a militarypost. Over the river there are also posts.
In the evening they command, they force the civilian population to watch for Fretilin at these posts. Not the Hansip,but the civilian population. All night. One or two persons must go to the posts and do watching, for about a week. After that they change.

Why do they force the civilians to watch?

Because they are afraid. At night they go to their posts, they sleep there and put

the civil population to watch at night.

Has there been any attacks on these posts from Fretilin? Has there been any attacks here in Viqueque?

Last year Fretilin attacked Viqueque, Meli-Meloi, and they killed two persons. They burned about five houses. In July.
In December 1987 Fretilin attacked Monumento, southeast of Viqueque. The name of the village is ..... . They burned all the houses and took the food.
They also attacked Caimur, a village north of Viqueque. They attacked by night, several nights: in January and December 1988 and in January and February 1989.

You said yesterday that people are afraid of supporting Fretilin openly. What is your opinion on what people here think about Fretilin? Many people must have familymembers that are in the mountains.

We spoke to two teachers earlier, they have brothers, husbands and parents in the forest. They want to help them but the Indonesian troops does not allow them to do that. If they help their parents and families that now are in the forest, they will be arrested by the Indonesian troops, and the troops will call them subversive: and so they are Fretilin, they are communists and they will be sent to the cadelha, the Komarka. So if anyone help Fretilin, they are considered as subversive. If they are considered as subversive they are communists. If they are communists they will be killed by the troops or.....

Does Fretilin control any areas? Is there any places where the Indonesians not are controlling the population, or have no offices or bases; where they don't dare stay?

Fretilin control the mountains, places where there are no civilian population. They control the forests. The Indonesian troops cannot go there. They stay here one, two or four months. If the troops attack them, they move to another place.

But there are no civilian villages that are controlled by the Fretilin?

Most of the civilian population are in the indonesian areas. In Fretilin areas there are only a few.

We have heard reports that the Indonesians forced the population that lived in small villages, to move into larger villages that were guarded. And also that the people, if they had land up in the hills, were not allowed to go there to cultivate their land. They had to stay in the villages. Is it still like this?

It is right, because the civilian population lives in the... -(in Portuguese, in Indonesian it is desa). They live only in these villages, they cannot go outside this area, not more than five kilometres. If they want to go out any longer disttance, they must get a permission from the Indonesian troops. If they go more than five km (without permission) they will be killed, because the Indonesian troops consider them as Fretilin.
So, because of this, most of the peasants here can not get food to eat, because they have no freedom of movement.

Along the road from Baucau to Viqueque there were vast areas of land where noone lived. There were no villages, but this land could have been used...

The population is concentrated in the villages. We live as in concentrationcamps. We cannot go outside these camps. If we do, we must get a permission from the troops to get coconut, maize etc. They think that outside five km there are Fretilins. For example here - we live concentrated in Viqueque. Over this mountain and another mountain there are no population. The troops think there are many Fretilins there, and that if we go more than five km we will contact Fretilin. (They say) we will get information from Fretilin, and also give them information so they can attack the Indonesians.

Between Baucau and Viqueque there were two security-posts where people had to show their identity-cards. Is this normal?

Yes. If I go from here to Dili, I must show my identitycard six or seven times. Here at the post of Beloi, in Ossu, Venilale, Baucau , Vemasse and Manatutu.

....

Does the police keep a record of where peple go...?

Yes, they have a book and they write the name, the date, the number of the identity-card, and the destination where you are going. They write all of that.

Do you have to tell them who you are going to visit?

No, they will not ask that.

(Shows a "Surat Jalan", the type that was formerly used).

... number of ID-card, my name, the color of my eyes, my hair, my..... it's all written here. And so, my profession, my..... , adress, destination, to do what, the date when I started from Viqueque, the date when I will come back to Viqueque, means of transport....

So you have to do this every time you go to Dili? This kind of report?

Since December last year it's not used any more. We now use only Identity-cards.

If the people here in Viqueque not are allowed to leave the city, do they get enough food? Is there hunger?

They have some food, but only a little. There are much land in Bibliao, but people are not allowed to go there by themselves. They have to go in groups of thirty (30) ackompanied by Hansips. The Hansips go in front of and behind them with the people in the middle. They go there and gather the food and then back on the same day.

So they own plantations outside but they cannot go there themselves...?

....they must go there together, ten to thirty persons. If they go alone they will be killed by the Indonesians. It happened in ..... a month ago. The Indonesian troops killed two persons because they went to their field.

If they go the fields together, fifteen or twenty persons, they must bring their identity-card to the field.

Why do the Indonesians allow them to go there in groups of ten? Is there a smaller risk if they are ten than if they are two? What if ten people go there and make contact with the Fretilin?

When they go in a group of ten or fiftaen people together, they are always accompanied by Indonesian troops. So the KODIM or the Babinsa will report to the batallion: "ten persons will now go to this place to get food".

Is there any information from the authorities, or media, or education in the Tetun-language?

Since 1975 all education has been in the Indonesian language. All books in primary and secondary school are written in Indonesian. All teachers must learn the Indonesian language and after that they must teach the people in indonesian. They are not permitted to teach in Tetun.

But the teachers we met today are Timorese...?

They are Timorese.

....They speak Tetun?

They speak Tetun.

And the pupils speak Tetun, but still they can not deliver the education in Tetun?

No...

Are the military checking what's going on in school?

Yes, the military and the government is checking.

You said before that they had started education in Tetun this year.

They have said so, but I don't know the plans. I am now working with education in the church. We have one primary school and one secondary school here, but I haven't yet received the government programme for this education in Tetun.

Do the children learn anything about their own history, and their own culture? Do they learn about the history of Timor, under the Portuguese and what happened in 1975 - or is it the Indonesian history?

The pupils are thaught by the teachers that they must say that the Portuguese were colonialists, and we must .... them. We must learn their (the Indonesians) history. The course is called PSBB, Sejara Persuan Bangsa, the history of Indonesian liberation from the Dutch colonialism.

This history has nothing to do with Timor...

No, there is no relation with Timor.

We saw the paintings in the classroom. The children had made paintings of Sukarno and Hatta....

Oh yes. It is the aim to teach the pupils to know the leaders of the liberation of Indonesia from kolonialism. The heroes, they must know all of them. But the pupils still don't know the heroes of East Timor.

What do the teachers think about this situation? Here you have teachers whose husbands are fighting with the Fretilin, they know the history. They know it all. They know that the Timorese history is different and that it's a history of struggle against the Portuguese and also the Indonesian colonisation. And they have to deliver education in the anticolonial struggle of Indonesia... What are they thinking? This must be a very strange situation?

Oh yes! They are forced by the Indonesian government to teach in this way. If they teach the timorese history, they won't get any money and they will have to go to the police. The government try to do this in order to make the Timorese people think like Indonesians.

Here in Viqueque most of the teachers are Timorese. Is this an exception? Are most teachers Timorese or Indonesians in East Timor as a whole?

In primaryschool most of the teachers are from East Timor. In secondary school, I think most are from Indonesia.

Is there any difference in salaries between Timorese and Indonesian teachers?

They are paid the same.

The local government here in Viqueque, is it by any means Timorese? Or civilian?

The administrative chief is from Jawa. He is a military. The chairman of deputy is also from Jawa, he's military too. In the administration on subdistrict level there are also military from other provinces. Only in the villages are the chiefs and the governments from East Timor. But at the postoffice and other offices most of the officials are from Indonesia.

Why? Is there a conscious policy to just employ or appoint Indonesians? Are they trying to keep the Timorese out?

Those Timorese that are suspected of fighting together with Fretilin, or suspected of being communists, will not get employed.
Another thing is that East Timor is part of Indonesia, so Indonesians can go here to work and East Timorese can go to Irian Jaya or other places to work there. Because East Timor is just another province.

Are there any jobs for Timorese in the civil service?

There are only a few.

If you go out and take a look here in Viqueque or in Baucau or Dili, you see only Indonesian restaurants. You can find Padang-food anywhere, but never Timorese.... How come?

I dont know, but I think most of the government here are from Jawa and Sulawesi, and they send for their families or companies to set up restaurants here.
Another reason is that the Timorese cannot afford to start any restaurants.

How did the Indonesians get all their shops and restaurants? Before they came here someone must run these shops?

efore the Indonesians came there were only Chinese shopowners. The government bought heir shops.

here are these Chinese now?

ost of them went away from East Timor, some to Australia, some to Portugal and some ent to Macao.

he Indonesian development projects - they are building schools and roads - have they rented any jobs for the Timorese?

ome of them have, but only a little. Most of these projects will be favouring Indonesian persons.
he school for example: This year in Viqueque there are 1371 pupils finishing primary chool. . . . . We have only seven secondary schools to receive these pupils. ut most of the pupils that will be admitted to these secondary schools are not from ast Timor. So, there are no place to receive the pupils from East Timor. Most of the upils are from other provinces.
In Dili we have many secondary schools: SMA Santi Josef, SMA Maticuru in Becora, MA Santi Pedres in Comoro, SMA Negri 1, SMA Negri 2, SMA Negri 3, SMA Cristal, CMPS. ost of the places in these schools are used by Indonesian pupils, and there are no laces for the Timorese pupils. They have no opportunity to get education.

ow are the students that are admitted to secondary school selected? WHy are most econdary school students of Indonesian origin?

ost of the pupils have parents that now work in East Timor. So, in the selection he Indonesians try to give priority to their children.

t is the Indonesian teachers who make the selection?

es.

ut on what basis? Is it just arbitrary? Are there any formal grounds?
o they say it's only the best who are selected, or do they say that it is important that ndonesian pupils are given these opportunities?

here are formal grounds, but they try to arrange it in such a way that the Indonesian upils will be admitted.

hat are the formal grounds?

ests.

n the Indonesian language?

es.
ast Timorese pupils don't know the Indonesian language so well, but suddenly they must go through a test in the Indonesian language. It's very difficult.

as there been any students from Viqueque that have gone to secondary school in Dili?

ost of them (have gone to Dili). Some of them are now in Jawa, in high school.
here are many pupils from Viqueque in Dili. But most of them have no possibilities to pay for themselves, because their parents are poor. After secondary school they have to look for a job. They have no possibility to go to highschool, because there is only one highschool in East Timor, and at this highschool most of the pupils are from Indonesia

o most of the students at university in East Timor are Indonesians?

es. From Jawa, Sulawesi and NTT.
he professors in East Timor are also from Jawa.

re there any cultural groups, like theatre; or libraries - or anything that can provide etum-culture?

ometimes we use to have some nightparties or religious fiests, and then we play some theat heatre in the Tetun language. For example last Christmas we gave two plays in Tetun, bout the birth of Christ.

re there any music-groups that play in Tetun?

es, but it's not organized. If there are a social event they use to sing in Tetun.

There are no public performances.

Are there any books in Tetun?

There is only one: a dictionary to Portuguese and Indonesian.

There are no newspapers?

No.

Has Tetun been a written language, or is it just a spoken language?

Where there any books published in Tetun before the Indonesian invasion?

I think that some priests that came from Portugal and Germany have written some books in Tetun, but these books are not available in East Timor now.

Are people going to church?

Yes, many come all week. Tomorrow there will be 7-800 people here.
Two months ago, 19 February, there were 595 people. (I have some records here...)
Sunday 5 February 1133 people came. On 22 January 1073.

Do you deliver the mass in Tetun?

Yes. We must celebrate the mass in Tetun. It is officially recognized by the Vatican. There is no problem celebrating mass in Tetun. (Shows the book)

Did you have to celebrate mass in Indonesian before?

We have used this book for, more or less, five years.

You told us before that, when you first came here, you celebrated mass in Indonesian?

No, no, in Tetun. After the invasion we read the mass in Portuguese.

.... but you said you gave the mass in Indonesian, but noone came....

Only a little. Because the Timorese people did dot understand Indonesian. Only the students do.
This was last year. First I was invited by the Indonesian catholics who live here, because they didn't know Tetun. They asked me to celebrate mass to them in Indonesian. After some months I felt that most of the people didn't like it.
Now I never celebrate mass in Indonesian, only in Tetun.

Can you tell us about the processions last year?

The processions we held last year, began in Dili. Then: Liquisa - Ermera - Bobonaro - Cuai - Ainaru - Same - Aileu - Manatuto - Baucau - Viqueque. Then it was one month here in Viqueque, and after that to Los Palos and back to Dili.
The procession stayed in our district for one month. In Viqueque I received the statue from Ossu, and from Viqueque it was carried to all of the villages. Most of the people took part in the procession. We went to the villages on foot, all day and all night. To pray... some people give money or do traditional prayers to the Holy Mother.

When you see the pictures it really looks like a celebration of Timorese culture.[3]
Do you think this has had any importance - why so many attended the processions?
Do you think people saw this as a possibility to make an expression of Timorese identity?

Yes. I have a collection of prayers and songs here. All of them written in Tetun. Poetry. They talk about Our Lady, the suffering, the actual situation, ...
the customs of seeing oneanother in their houses. All of the traditions ... (that we have in our everydaylife), we make (use of) in the art to the honor of Our Lady.

Where there any expression of opposition to the Indonesians?

There are some expressions. Some ideas that are expressed in Tetun...it's a good moment for them to express (their feelings). They feel ill at ease and the way they express it is to Our Lady, but ultimately it is against the Indonesians.

What did they say?

(Reads from a poem)
Our Lady
The Mother of Heaven and Earth
All of the people of Viqueque
Will come praising Your Glory
As You are Our Mother
That saved us from our sins

Our Lady
Today all of us in Viqueque
Come in our best clothes
To meet oneanother here
Before You
Our Lady

To pray to You
Hoping that You
Give us Hope

What were the reactions from the military to these marches?

They didn't do anything.

Did you have to have a special permit? Were there any securitychecks?

After we did that /asked for permit/ the bishop and governor instructed the civilian and military authorities to work together with us, to make the processions successful.

Did you have to show your ID-cards during the marches?

No, no.

If you hold processions allover the country, this must have been very difficult to control. People come together, they can speak about anything. They are not just making a procession, they meet and can talk about anything in everyday life. They could also diskuss what's happening now.

They did diskuss, but the Indonesian troops didn't do anything.

We have heard reports that people from Fretilin were taking part in the processions.

Yes. We began the processions on 1 May last year. We arrived to Ossu at around nine o'clock in the evening, and at this moment we saw some Fretilin's coming. They came to see what we were doing this night.
I have heard that some Fretilin's came to other places to pray at night, but I have no information about it.

Did they join the procession?

No, they came there, but they didn't walk with us.

Can you tell us about the other activities of the church? You have education for small children, "kanak-kanak", and also social activities....

Yes, I have also social activities, specially in the (...) I get some help from PERDAKI of Indonesia, a health organization. I get som money from CRS in America and from GEBEMO in New Zealand. They buy medicin and give it to us, and I talk to the people to help the people.

Last night some children were gathering in the school-house, playing guitar and singing.

Yes they pray, and after that they sing songs in Tetun. It's aasmall group that come here in the morning and afternoon to pray. They want to become priests or nuns, so they come here to prepare themselves. I help them, sometimes we have meetings, sometimes I give them exercises to write. They must say prayer twice a day, in the morning and in the afternoon. As an exercise I ask them to do some reflections and write them in Tetun. Sometimes I give them questions which they have to respond to in Tetun, in writing.
It is a good occasion for them to learn Tetun, little by little.

Is this in the evenings? After the Indonesian school?

Yes.

How many pupils come to your evening class?

25.

How do you select them?

I select them.
Those who want to be priests or nuns in the future come here freely.
Here I teach them, and then make a selection. The best of them are sent to the seminar or the convent.

Is there any diskussion? Do they express their thoughts? Do you know what they think of the Timorese nation, the Indonesian presence here, and Fretilin....?

Sometimes they critisize the Indonesian troops...they speak about Pancasila but they do not live as they teach. They teach many things but they don't do as they teach, the youth have told me.

What do theyyoung people think about the Fretilin? Do they support Fretilin?

Yes...

....do they want to be commanders?

I don't know /laughing/... I don't know...
Until now I haven't heard it, but maybe some of them...

I'm asking because in countries like El Salvador and Nicaragua the Sandinistas and Farabundo Marti- movements have an enormous attraction on the young people. It's the young who join the fight for freedom.

In the high seminar I learned some things from liberation theology, so I want to introduce some ideas of liberation theology here. I have some books by Leonardo Boff.

Have you been subject to any criticism from the military? Do they come here and check what you are doing?

No. They do not understand...
Maybe they try to check me but they haven't yet made any direct check. If they want, they can look here....

The Holy Father, the Pope is coming here in October. What do you think about the visit?

I think that - for me - it is better if the pope comes here, to East Timor.
As a pastoral visit.
Some people have said to me that the pope, as a pope, must visit only Indonesia. But if he wants to visit, also East Timor, this is not normal. I have received some letters from the bishop: There are some persons in East Timor now who are diskussing the popes visit to East Timor. Some of them say the pope should not visit East Timor. But the East Timorese people hope that the pope will come.

Do you think that, if the pope goes to Indonesia, this will be seen as a recognition by the Holy See of Indonesian rule in East Timor? Don't you think the Indonesians will say: "Now even the Vatican has recognized that East Timor is part of Indonesia. I think they will try to use it and try to say that the Holy Father himself has come to Indonesia, at last. So, this shows that everything is OK.

One person said that if the Holy Pope come to East Timor, it is a way to recognize the independence of East Timor.

Is the church in East Timor separate from the Indonesian catholic church?

Until now, our bishop - he is not bishop but administrator now - has been depending directly on the Vatican. He is not in the Indonesian Conference of Bishops.

He is a titular bishop, but not a full bishop, not a residential bishop.

Why? Is this a way of being diplomatic towards the Indonesians? To avoid a confrontation with Indonesia? If the Vatican made the bishop of East Timor an official bishop, it would look like they saw East Timor as an independent country?

Our bishop goes every year to the Indonesian Conference of bishops, but he goes there not as a member of the conference, but as an auditor, to listen and observate. Only as an observator.

.....

Have the Indonesians tried to promote the protestant church or the moslems, as a counterweight to the catholic church?

I think that the Indonesian government have tried to do this, to support the protestants. Butthey haven't succeeded in drawing any catholics to protestantism.
Protestants and catholics must work together now here in East Timor. Catholics and protestants can marry each other here.
I know there are strong forces within the government, mainly the military, (who seek), to support the moslems here (with the aim of making) the East Timorese people moslem. I know that.
They think the East Timorese people is poor, so they support the people by giving them rice, money and .... In this way they can draw people to islam.

Are they building mosques?

Yes.

Are they giving Idul Fitri-gifts to the people?

Yes, last year they did.
They give them to the Hansips.

But the Hansips are catholics ....

Yes...

....But we saw a truck along the road, where soldiers were unloading these boxes with Idul Fitri-gifts. And the Hansip were also given these gifts.

Yes. And they give food, rice and money. They try to (use it as a means of pressure). If East Timorese receive it, they must become moslems.

Are there any Timorese who support the military, and collaborate with them?

Oh yes, many many of them. Some employees, some (political) leaders, some Hansip and some policemen in Viqueque.

Why? Because they get money?

Yes. Money and food.
Most of the timorese people that have been killed, - got killed after the Indonesian troops had received information from these persons. The military give them money and food, and the Timorese collaborators inform them. Like:"This person i a Fretilin, he was in the forest, now he has contacted Fretilin". And then this person gets arrested and killed.

Have you any examples?

Yes, I have an example here:
17 September 1983 68 persons who came from the forest were killed by the Indonesian batallion 501, because of information given by East Timorese (collaborators).
They were buried at the cemetary the same year. I have all of the names here.
....
On the 13 and 17 September 1983, 68 persons were killed in Casesse by the Indonesian batallion 501, because of the information from East Timorese people who said that all these people were communists.

Do you keep a record over people who have been killed?

Yes.

Has there been any people killed like this last year or this year?

Last year I know that eight people from Beassu were killed in December and January 1987, by Batallion 122. Beassu is 17 km southeast from Viqueque. They were suspected by the Indonesian troops of having made contact with the Fretilin. They (were accused of) giving information to the Fretilin, and calling the Fretilin to attack the Indonesian troops. After this eight of them were killed by the troops.

This year I don't know about any killings.

You hold the funeral service, so you if someone gets killed....?

Yes, it is here.... (shows the record).
People come and give me the names, and they tell me: "Father, these people were killed today.

Can you tell us about the Yayasan Canto Antonio?

Yayasan Canto Antonio is a National movement according to the bishop in Dili, but the military say it is a subversive organisation.
It was created on the 23 of October 1988.
The same day I was invited by the leaders of this organisation, to pray with them in Viqueque. Before I went there, the chief of the organisation helped me.... to make a cross here. (shows his hand).
They make a cross on their left hand with a knife. It is a (sign of) identity for the members, so when they meet they (recognize) oneanother with this cross.
After this prayer that I led; in the morning on the 24 of October, the leader of the organisation were arrested by the Indonesian troops. Then, in the Kodim, they (tried to) force him to (give them information), ... (but he refused). They forced him (to make a confession). After that he named other members of the organisation and Since 24 of October all members of the organisation in Viqueque were arrested.
In Viqueque only there were around sixty members. All of them were arrested, and some of them - Mateus and another person - were forced to make walks around the village.
After that, we have dishussed about this organisation ....and we know that the real leaders of the organisation are persons not from East Timor, but from other provinces.
We think it's more or less the intelligence who has created this organisation to kill the Timorese people.

So you think Yayasan San Antonio was set up by military intelligence?

Yes...

Do you think the leader that was arrested was an intelligence agent?

No. As far as I know - through information from intelligence people at KODIM - this organisation had two programmes.
They should kill the Indonesian troops and burn the houses. One group was to make contact with the Fretilin. On 1 of November 1988 they (planned to) make an (uprising) all over East Timor. They had divided the members into different groups. One group should take the arms from the Indonesian troops, one group should kill and burn the houses, and one group should contact the Fretilin. On 1 of November they should make a.... revolution here in East Timor.
But the members of the organisation did not know about this programme. This programme was made by the Indonesian intelligence.

Were the people from the Indonesian intelligence working inside this organisation? Was there an infiltration, or is this just lies, just a story the Indonesians tell to discredit the organisation?

Most of the members of the organisation came from the timorese military troops: Team Makitit, Hansip, Batallion 744. Timorese members of these batallions had this sign, the cross.

What is this?! The members of the foundation were from Hansip and...

Yes, most of them.

Most of them??

Most of them.

But those Hansips and troops were not arrested. Only the civilians.

So this was a trap...

I think so.

Can you explain from the beginning how the Yayasan Santo Antonio was founded?

....The aim of the organisation was religious, to pray, to help people who were sick, to visit those who (couldn't come to the church). But later it was manipulated by some persons, to other political aims.

So when it started it was an ordinary religious organisation?

Yes. They took the symbol of the cross, to identify themselves with Christ; they told me so.

When was it founded originally?

Some of them told me that they founded it in 1985.

And you were invited in 1988....?

Last year in October. But when I was invited by the leaders of the suborganisation in Viqueque, I didn't know anything. He invited me to pray, so I went there to pray with them, to celebrate Rosary, and to make the oratorium.... I went there, but I didn't know anything.

You was not invited to become a member?

No. I was just invited to lead the prayer.

And the day after...

...they were arrested.
When some of the leaders and members were arrested, they came here and told me: "Father we are being arrested by the Indonesians."
Since then I have learned about the political aims of the organisation.

How was this organisation transformed? If it first had social and religious aims, and then the military say it has political aims and that it's subversive, and they plan to kill people - how and when was this change taking place? Do you know? Did it ever change, or is it just what the Indonesians say? Is it truth or a lie?

I think it's a lie, because most of the members didn't know anything about the political aims. They only know that it's a religious and social organisation.

But who has said that the organisation has this "subversive" programme?

The military intelligence.

Did they send security agents into the organisation to transform it to a subversive organisation, do you think?

I think that some persons from the military may have changed the aims of the organisation to be a political and military organisation. This way they could arrest Timorese people who (were opposing) integration.
But (the allegations) that this organisation was antiindonesian, against Indonesia and the military, is what I have heard from Kodim. (The commander) himself said this to me.

How many were arrested?

Altogether, in all of East Timor, more or less onethousand. Fivehundred to onethousand.

And they were all members?

All who carried the sign of the cross here /on the hand/ were arrested.

How many of the fivehundred members were Hansips?

I dont know.
(The Hansips who joined were from all parts of East Timor, from:) Dili, Los Palos, Baucau and Same. But most of them were from Dili. Most of the soldiers in Batallion 744 are Timorese, and they became members of the organisation. In Viqueque the commander of Team Makitit, Lafaee, became a member of the organisation. But they were not arrested.

: ...

...hey could have joined this organisation to spur on their activities, and to influence it?

...think so.

...his morning at around 08.30, a woman from Uato-Carubau came here. Her name is Lasilia da ...ilva-Famia. Shetold me that her husband Roque Joao Batista is in the forest since 1983. ...hey have four sons. Two of them are dead. The names of those who are still alive are ...edro Pine and Manuel Joao Batista. The other two who are dead are Domingos Joao Batista ...ni .... Joao Batista.

...wo months ago, the Nangalas (another name of Kopassus) went every month to her house, ...o force her to go to the forest with them and search for her husband. (But she refused ...ecause) she didn't know where her husband was.

...n 25 of april a Hansip by the name Luis Moneta collected the names of this woman and ...er sons, and brought this information to the military commanders.
...fter that the Nanggalas/Kopassus took some photos of her and her sons, with the purpose ...o show these photos to her husband. In that way he will know that his wife and two sons ...re still alive here, and that he must come down from the mountains.

...his is the information I received this morning.

...id they make any threats, that something would happen to them if he didn't come down?

...o.

...he Hansip came to get her name. The signature?

...o, he wrote down the names.

...hat do they do with this? Do they try to contact the men in the forest?

...think so. But she didn't know where his husband was.

...ou told us before about how the Indonesian military treat those Timorese who are ...orking for the Indonesians in the local government, can you tell us about it?

...know three of them:
...ácio, the First Vice-chairman of deputychember (DPRD) in Viqueque. (Wakil DPRD).
...omás, the Second Vicechairman of deputychamber (DPRD) in Viqueque.
...ntono Vicente, a member of deputy(DPRD) in Viqueque.

...ast year in september the commander of KODIM called them to the KODIM for interrogations ...t ten o clock in the evening. The commander had been informed by the intelligence that ...hey had been seen holding subversive meetings at home. They went to the KODIM where ...hey were interrogated by the intelligence (Kasasado). Kasasado is a section of the ...ntelligence.
...hen they stated that they had not held any subversive meetings. After that, the commander ...f KODIM wanted to beat them.
...ne of them wrote to inform the governor, and the second vice chairman went himself to ...he governor, to inform him about these events.

...he third, who is an ordinary deputy, was also ameaced by the KODIM, because she had ...ritten something ... It was very critical, it critisized the chairman and the government ...ere. After that he received some bad treatment. He had written something to the ...overnor, but before the letter arrived to the governor (the military) had opened the ...etter and informed the judges about the contents. After that, the KOPSKAM, the intelli...ence and some persons from Dili came here to interrogate him here in Viqueque.
...he name of this deputy is Antonio Vicente. He is from Lacluta but lives here now. ...e has written some articles in Portuguese. Before when he was (serving in) the ...ortuguese army, he received a decoration from the Portuguese military. Namely the 'Decoration of Correspondence about History'. Now he is investigating (the) history ...f Viqueque, (or more precisely) his homeland in Lacluta.

Which party do they represent?

They are from GOLKAR!
All employees in East Timor must become members of GOLKAR!
All of (laughing) the three are members of GOLKAR!

We talked earlier (off the record) about the health situation and the work of the hospitals. What deseases are most common here?

Tuberculosis (TBC) and stomach-ache, specially for the children. I know that most of the children in Viqueque dies because of this stomach-ache.
Also paulismo, a tropical illness.

Is there any special health programme for the children?

A programme specially for the children is the POSYANDO, Pos Kalayana Terpadu.
It is run by the government specially ... to measure the weight of all children, every month. After that they make a report to the government and to the doctors, and they give medicine to those children who are not (sufficiently growing).
POSYANDO is in the hands of the doctors, the government and the church.

The church has three places in the hills, namely .... and Bibiliao, and it is supported by PERDAKI, the health-organisation in Indonesia. PERDAKI stands för Persatuan Darmawati Keschatan Indonesia. PERDAKI receives support from foreign organisations, specially from Catholic Relief Service in America.

What are the causes of this high level of desease among the children? Is it because there are too few doctors, or lack of medicin, or more generally, starvation or lack of waterfacilities?

First because there are no specialists among the doctors here. Some of the doctors that th the government send to East Timor and Viqueque, have no specialist (education).
There are many cases of illness here, specially among the children, because there are not many doctors here now.
Here in Viqueque, I think there is only one doctor - a military doctor - at the hospital, an some doctors in PUSKESMAS. PUSKESMAS are small medical centres that (offers) treatment to the people....
The second reason is that the doctors have not (the necessary) experience to work here. They have just finished their studies in the university, and after that the government send them here to practice..... ....
The third reason is that these doctors have no interest to serve the Timorese people. They are more interested in the money.
Another reason why many children are dying is that there has not been much food the last two years....

Do you know how many (children) that dies (every year) ?

No...

Are most of the doctors from Indonesia?

Yes. Until now there are only two doctors from East Timor. One of them is Sergio Lobo, he is from Baucau and he just came back from Jawa two or three months ago, and he is now working in Dili at the hospital. The other is Olima, who is the daughter of mister Aponado dos Reis.... .... first governor of East Timor.

How many doctors are there altogether in East Timor?

I don't know?

Is there any education for doctors here in East Timor?

Not for doctors, only for nurses; in Dili.
There is only one school for nurses.

What is the situation in the villages? Are there also a shortage of nurses?

In many, many places there are no nurses. In more or less sixty places there are no nurse.

This morning you said you din't believe the family-planning programme would be successfull here. Is that because of the high infant mortality?

I know two reasons: (The most important) is the religion, the catholic religion that creat creates many problems for the government because of the morale.
About family planning in East Timor, I know that they force some persons, specially (government) employees and Timorese military personell. They force them to receive family planning. They are forced in many ways; by injections, spirals, condoms or by pills.

Why are they forcing the Timorese that are serving in the army...?

....(The Timorese soldiers) are military men, and their commander and all of the other (soldiers) are (originally) from Jawa, so if they are forced they have noone who defend them. ....
If they have more than three children, the government takes no responsability for the fourth child. This (applies specificly to) the (government) employees. If an employee have four sons he will get paid only for the first three children. ".....

What about the number of population? If you compare with the time before the invasion, has the population changed?

Before the invasion there were seven- to eight- hundred (-thousand) people, and only Timorese. But after the invasion, mosteof them have been killed, or have died from deseases (and starvation). After that, they have brought many, many people from Jawa, Sulawesi, Sumatra and other provinces. They say that all those people are Timorese people. They say the number of population in East Timor, is now fivehundred (-thousand); but these fivehundred (-thousand) are not all Timorese people.

You told us before about the distribution of medicin...

Yes...
The intelligence- or elite-troops went to the forest to investigate how to fight against Fretilin. And there they (seized) some medicin. We don't know where it came from, but they got some medicin (in the course of) the struggle in the forest. Then they suspected that it was the civilan population who had given the medicin to the Fretilin. After that they went from house to house and searched the homes of the people. When they found some medicine they arrested the persons who had the medicine, and took them to the KODIM for interrogations.
Because of this, many nurses who works here are afraid of giving medicine to the people. I work together with PERDAKI and we have two nurses here, who live in the villages. There are many persons who want medicine, they ask these two nurses for medicine, but the nurses are afraid to give medicine to them. This is because they are afraid that if the military get to know it, they will be arrested.

Because (the military accuse them of) saving medicine to give to Fretilin...?

Yes.
..... One person, Bas Pinto, was arrested on 7 January and held for one month, suspected of giving medicine to the Fretilin. I have spoken with him....(and asked about these charges). He (then) told me that he had never given medicine to the Fretilin.

When did the military search the houses for medicine?

Last year, at the time of Idul Fitri.
I was here at that time. Some of the persons who came (to me) told me that the military searched their homes because they had received information that some persons in Viqueque give medicine to the Fretilin.

Are international aid-organisations allowed to come here independently from the government?

International Red Cross come (here) independently.
There is no other.

If an international organisation would like to send aid (to you), would they be able to set up an own office here, to distribute the aid? Or must the aid go through the government (channels)?

We have also a question about (the distribution of) medicine. We have heard that medicine that has been sent by international diforganisations, has been taken by the military and (sold for profit).

The military has taken medicine and given it to the Chinese, who sell it. Then they share the money between them. ....

When did this happen?

Two years ago. This year I haven't heard anything. After the new governor Mario Carrascalao was here it has not happen so often.
Two years ago (there were many cases) specially in Dili.

Medicine is very expensive in East Timor now. The poor cannot buy good medicin. for treatment of their bad health.

(So) the only chance for the poor people to get medicin is through the Red Cross?

.....

When we were out today, we were walking quite far, to the village Monumento. Just outside Viqueque we saw something that looked like a small village, that was in ruins....

It is an old Portuguese (garrison) which now is used by the Indonesian troops.
I have heard that KODIM have planned to build their (barracks) there.

....
All the old Portuguese barracks are now used by the Indonesian troops or Indonesian (state) employees. The KODIM,, the GOLKAR-headquarters and the policestation are all buildings that belonged to the Portuguese administration.
The hospital is a Portuguese hospital.

It is a public hospital?

Yes.

Today we were walking to a military post outside Monumento. We saw a lot of people walking (along the road), collecting wood, or (carrying) different goods. We also saw some who travelled by horse or motorcycle. But there were no guards accompanying them. When we talked yesterday you said they had to have guards....?

Yes, because Monumento is inside. Fretilin do not go there so there is no need to have military escort. If they go far, to the sea, they must go with military troops.

Are there more military posts along this road?

Yes.

What is the function of Gotong-Royong here in East Timor?

Gotong-Royong in East Timor, and specially in Viqueque, is not Gotong-Royong, but forced (labour). The civilian population are forced to build roads and make repairs on broken roads. From the morning to the afternoon (they have to work) without getting anything to eat, and without pay. It is made twice every week, on saturdays and fridays. Every person must (take part in) the Gotong Royong.
..... every person (who is more than) seventeen years old.

We talked with the chief of the police, he was very proud of this Gotong Royong. We discussed the road-problem, and he said 'we use this (system)', 'we work together, police, military and the village.

In some places I have seen that when the civilian population goes to Gotong Royong they (are under guard of) some militaries who (check) if they work or not. They cut the grass along the roads for the Indonesian troops. When the Indonesian troops move from one place to another, they force the civilian population to cut the grass on the side of the roads, for the troops.

.....

They do not (use) Gotong Royong to build houses for the population or to cultivate the fields.